1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

and skins. The fawns are generally slaughtered in the fall, when they are from five to seven months old. The skins are used for clothing, and are in great demand for barter. Further slaughtering of grown reindeer in the winter by the owners for their own consumption, and for food for the Maritime Koryak and the inhabitants of Russian settlements, affects very unfavorably the growth of the herd. That is why there are so few owners of large herds among reindeer-breeders. Some herd-owners have become impoverished because the Russian officials compelled them to sell large numbers of reindeer for the Russian settlements in times of famine. The smaller a herd is, the more its growth is affected by the slaughter of the reindeer.

After all has been said, the great drawback to the growth of reindeer-herds is the frequent occurrence of epidemics, which, in a few days, may pauperize a rich reindeer-breeder. Detailed information on epidemics and diseases of reindeer has been given by Mr. Bogoras.[1]

It goes without saying, that the Yakut herds are not immune to epidemics; but in other respects the growth of the Yakut herd is much faster. Many Yakut in the Verkhoyansk district who but a comparatively short time ago purchased a few dozen reindeer from the Tungus, and engaged in their propagation, are now wealthy reindeer-breeders.

The Koryak reindeer-breeder has not passed as yet beyond a primitive economic stage; that is, all that he needs for living he derives from his herd. Although the herd of the Koryak may be said to constitute his capital, in so far as the labor of hired herdsmen furthers the accumulation of that capital, the only benefit which he derives from the exchange of reindeer for other things is the acquisition of articles to satisfy the current needs of the family. Under such conditions, the profit derived from a Koryak herd is insignificant. A large number of reindeer are slaughtered annually, — that is to say, part of the wealth is destroyed, — and in exchange for that, the reindeer-breeder seldom gets anything that will serve him for any length of time. We have here a case of most primitive barter.

As opposed to the Koryak, the Yakut reindeer household is founded on a money basis. The reindeer serve here, not only as an article of barter for goods necessary in the household, but as a source of earnings. The income derived from the maintenance of post-stations and the transport of goods is very considerable, and is received in money. Wealthy Yakut herd-owners have considerable capital, and even send deposits to banks. Communication over the entire length of the Government trail from the Aldan River, south of the Verkhoyansk mountain-ridge, to Sredne Kolymsk (a distance of 1350 miles) and over all branch-trails leading from that principal trail, is kept up by the Yakut in winter with reindeer, and in summer on horseback. This

[1] Bogoras, The Chukchee, Vol. VII of this series, pp. 80, 81.

1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

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explains why the herd of a Yakut constitutes capital in the real sense of the word, and why the income derived from it, as well as its value, is considerably greater than anything the Koryak can realize.

For carrying my collections from Sredne Kolymsk to Verkhoyansk (a distance of 928 miles) I paid my Yakut driver five rubles per pood (sixteen kilograms). For great distances a sledge drawn by a pair of reindeer is loaded with from five to seven poods.[1] Thus, in twenty-five days, the time it takes reindeer to carry a load the distance between the two points just mentioned, each pair of reindeer earned for its owner from twenty-five to thirty-five rubles, with no expense attached, except the small pay of the driver.

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One driver is supposed to take care of from eight to ten sledges. He drives the reindeer attached to the first sledge, while each of the other teams is tied to the preceding sledge. The first sledge, carrying nothing but the driver and his provisions, is drawn by the most docile reindeer, yet they must be very strong animals. Quite frequently the reindeer in the rear — either because they are not used to the harness, or through laziness or exhaustion — refuse to go and pull back; while the reindeer in front, prodded by the pole of the driver, have to drag them on and force them to go. It often happens that when the reindeer are tired, all the rear reindeer lag, while the front pair are compelled to draw the entire train. Sometimes one or more reindeer in the train fall from exhaustion, and the front pair of reindeer drag them along on the snow until they are compelled to get up. If, at such times, the front pair become exhausted, the driver substitutes others, and hitches the former to the last sledge.

When the reindeer are exhausted or very tired, they begin to pant, and lie down on the ground, and no amount of beating will induce them to get up. It frequently happens that the exhausted reindeer fall dead. In my travels with post-reindeer, which are usually over-driven, my reindeer would fall by the wayside, exhausted or dead. If a reindeer lies down so that it cannot be raised, the driver unhitches it, and leaves it. If it should recover, he will pick it up on his return-trip.[2] It frequently happens that wolves devour such abandoned reindeer.

I remember that, at one station in the district of Kolymsk, the keeper harnessed to my train teams composed of Yakut and Chukchee reindeer. The latter he had purchased from the Chukchee to make up for the loss of station-animals. In spite of the fact that they were fat and strong animals, the Chukchee reindeer, being unaccustomed to fast driving, could not long

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[1] For short distances a pair of Yakut reindeer can carry from nine to twelve poods.

[2] The distances between post-stations on the lonely polar trails vary from sixty to four hundred versts (40 to 265 miles). According to the rules governing post-stations, the reindeer must make fifty versts (thirty-three miles) per day. The same set of reindeer cover the entire distance between the stations.

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435 at from 50 kopeks to 2 rubles. The result of this system is, that for a brick of tea one can get one reindeer-skin in some localities, and four reindeer-
437 skins in others.

177 For 5 arshin[1] of calico for a shirt, one can get one or two reindeer-skins. Some Cossack traders, profiting by the love of the Reindeer Koryak for gay colors, manufacture small wooden boxes, paint them with colors, or cover them with red cloth, and exchange them for foxes or other furs. Of course, only Reindeer Koryak of distant localities can be caught by such devices. Koryak women give reindeer-skins, bags of seal-skin, small rugs, and other products, in exchange for glass beads, ear-rings, bracelets, brass buttons, and other ornaments. Sugar is the favorite exchange article. During the winter the Reindeer Koryak store away the tongues of killed reindeer, and in spring deliver them to the merchants in exchange for sugar, one tongue being given for each piece. In general, sugar is the most mobile exchange article next to tea and tobacco.

452 Many Reindeer Koryak, as well as the trading Maritime Koryak, enjoy credit with the merchants, and settle their accounts semi-annually or anually with furs or reindeer-skins. On the whole, however, trade on credit is much less common with the Koryak than it is with the Tungus or the Yakut.

436 Notwithstanding the exchange character of their trade, the Koryak, even in the remotest regions, know Russian money. In the places nearest to Russian settlements the Koryak prefer money to exchange articles in trading-transactions, and also as compensation for services rendered, for with money they can make purchases at the Government store.

Curiously enough, the Russian monetary unit, the ruble, has among the Koryak the same name as iron, *polou'nto;* a paper ruble is called keli'tul polou'nto (that is, "painted iron"); while a silver ruble, as well as silver itself, is called ñaña-polou'nto ("current iron").

487 Routes. — I have spoken of the means of transportation in several chapters. As to routes, there are none in those localities where the Reindeer Koryak wander with their herds. The Reindeer Koryak, in their wanderings, follow the currents of rivers or streams. From the valleys of the rivers they ascend to the pasture-land of the elevated treeless tundras, or cross over the mountain-ranges to other valleys.

487 The Maritime Koryak, in their winter travels with dogs, follow definite routes. From Itkana one route leads to Gishiginsk, another to Paren. From
205 Gishiginsk the route leads over Paren, Kuel, Mikino, and Shestakovo (Egač), to Kamenskoye. Between Shestakovo and Kamenskoye, the route branches off to the north, by way of the Penshinsk settlement, to Markova on the Anadyr; and from Kamenskoye one route leads to Palpal, another to Talovka. From

[1] An arshin is equivalent to 0.778 of an English yard.